

# *The Brooklyn Jewish Center Review*

*December, 1951*

## **THE MIRROR OF HASIDISM**

By JACOB S. MINKIN

The Story of the Extraordinary Life and Work of Martin Buber.  
Third of the "Review" Portrait Gallery

## **THE MENORAH**

By THEODORE HERZL

A Little Known Chanukah Story by the Founder of Zionism

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## **NEWS OF THE MONTH**

The menorah shining atop the Knesseth Building in Jerusalem



Lighted menorahs are as familiar in public places and homes in Israel as the Christmas trees are here

## THE MENORAH

A CHANUKAH STORY

By THEODORE HERZL

*This little known work by Herzl was first published in English in the 1915 issue of the "Menorah Journal." The translation from the German was made by Bessie London Pouzzner.*

DEEP in his soul he began to feel the need of being a Jew. His circumstances were not unsatisfactory; he enjoyed an ample income and a profession that permitted him to do whatever his heart desired. For he was an artist. His Jewish origin and the faith of his fathers had long since ceased to trouble him, when suddenly the old hatred came to the surface again in a new mob-cry. With many others he believed that this flood would shortly subside. But there was no change for the better; in fact, things went from bad to worse; and every blow, even though not aimed directly at him, struck him with fresh pain, till little by little his soul became one bleeding wound. These sorrows, buried deep in his heart and silenced there, evoked thoughts of their origin and of his Judaism, and now he did something he could not perhaps have done in the old days because he was then so alien to it—he began to love this Judaism with an intense fervor. Although in his own eyes he could not, at first, clearly justify this new yearning, it became so powerful at length that it crystallized from vague emotions into a

definite idea which he must needs express. It was the conviction that there was only one solution for this *Judennot*—the return to Judaism.

When this came to the knowledge of his closest friends, similarly situated though they were, they shook their heads gravely and even feared for his reason. For how could that be a remedy which merely sharpened and intensified the evil? It seemed to him, on the other hand, that their moral distress was so acute because the Jew of today had lost the poise which was his father's very being. They ridiculed him for this when his back was turned—many even laughed openly in his face; yet he did not allow himself to be misled by the banalities of these people whose acuteness of judgment had never before inspired his respect, and he bore their witticisms and their sneers with equal indifference. And since, in all other respects, he acted like a man in his senses, they suffered him gradually to indulge in his infatuation, which a number of them soon began to call by a harsher term than *idée fixe*.

He continued, however, with characteristic persistence, to develop one idea after another from his fundamental conviction. At this time he was profoundly moved by several instances of apostasy, though his pride would not permit him

to betray it. As a man and as an artist of the modern school, he had, of course, acquired many non-Jewish habits and his study of the cultures of successive civilizations had left an indelible impress upon him. How was this to be reconciled with his return to Judaism? Often doubts assailed him as to the soundness of his guiding thought, his *idée maitresse*, as a French thinker calls it. Perhaps this generation, having grown up under the influence of alien cultures, was no longer capable of that return which he had perceived to be their redemption. But the new generation would be capable of it, if it were only given the right direction early enough. He resolved, therefore, that his own children, at least, should be shown the proper path. They should be trained as Jews in their own home.

Hitherto he had permitted to pass by unobserved the holiday which the wonderful apparition of the Maccabees had illumined for thousands of years with the glow of miniature lights. Now, however, he made this holiday an opportunity to prepare something beautiful which should be forever commemorated in the minds of his children. In their young souls should be implanted early a steadfast devotion to their ancient people. He bought a Menorah, and when he held this nine-

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# BROOKLYN JEWISH CENTER REVIEW

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## The Courage of a Small Nation

**I**N a world which for generations will not outlive the effects of large nations' cowardice at Munich, it is refreshing to know that a tiny nation has the courage to assert its independence against the bullying threats of one of the two greatest powers of our time.

The Soviet government recently issued a warning to the State of Israel against participation in a Western-sponsored Middle East Command. While no direct penalties to be imposed by the Soviets on Israel were openly stated, the implication was clear that Israel, by joining such a Command, would earn the enmity of the Soviets.

Large nations have cowered before similar threats, and have limited their freedom of action in order to avoid Russian hostility. This was not the case with Israel. The Israeli government is reliably reported to have answered the Soviet government with a note containing the statement of three positions. First, and foremost, that the Israeli government is concerned only with the security and independence of Israel. Second, the policy of the ingathering of the remnant of Israel must continue. Third, Israel hoped for and would welcome Soviet permission for Russian Jews to migrate to Israel.

Inherent in this diplomatic exchange was the assertion of Israel's independence. Moreover, the request for Soviet permission that Russian Jews migrate to Israel was an extra flipper under the Soviet nose in view of that country's obviously determined policy to prevent the departure of Jews from its land.

It is fortunate that Israel has reserved the right to adhere to a Middle East Command when the invitation to do so is issued by the Western powers. We say "when," and not "if," because to us it is axiomatic that for the interest of Western survival there must be a Middle East Command based upon the proven military power of Israel and its demo-

cratic institutions rather than on the feudal, feeble and futile adherence of Egypt and the other Arab nations.

If the great powers would show the same courage in their dealings with Russia, both in and out of the United Nations, the hope for peace would have more substance and the dignity of international relations would be on a more heartening plane than is now the case.

—WILLIAM I. SIEGEL.

## PRAYERS AND REALITY

**T**HIS is the season of religious rededication. Our Christian neighbors are reconsecrating themselves to the principles of their faith and we Jews are celebrating our own holiday of dedication—Chanukah.

Year after year Christians and Jews participate in their respective religious ceremonies. The Jew kindles the lights of the menorah, the Christian the lights of the tree. There is a prayer in the hearts of all of us. The light of peace, human kindness and benevolence may cast its radiant glow over all of God's world and illumine the hearts of all mankind. Yet, our pious prayers of rededication to the principles of peace and good will among men have remained, alas, in the ethereal and vacuous spheres of the skies above and have not made their way

down into the solid world in which man lives.

There is a very interesting law in the Talmud which states that one does not fulfill one's religious obligation by kindling the "Ner Chanukah," the light of Chanukah, in a menorah placed higher than 20 cubic feet. The light of our religious dedication then must not be permitted to remain high in the heavens, but must be brought down closer to the earth. Only if the heavenly and divine aspirations contained in the Judaean Christian tradition are effectively translated into the political, social and economic institutions of our society will religion become a dynamic social force that will indeed be a "Lamp Unto Our Faith and a Light Unto Our Path."

—MANUEL SALTZMAN.

## THE PASSING OF THE CAFE ROYAL

**I**F YOU go by Second Avenue at 12th Street you will see a shocking thing—on the window of the Cafe Royal is the sign: "For Sale."

The Royal is no more. That old theatrical and literary rendezvous is vacant. For sale.

Sold several years ago by its tired owner it saw the alien embellishment of a night-

club bar and sundry other modern involvements. But Herman, the fabulous bus-boy, was no longer there, and badly shrunk was that celebrated company of intellectual generals, imperious schnorrers, cynical Yiddish newspaper writers (not "reporters," perish the word!), thespian geniuses, mere soubrettes, and motherly

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### The Proposed Prayers In Public Schools

**S**ERIOUS students and observers of American life must be gravely concerned at the frequent attempts being made to link dogmatic religion with our public school system. The latest of these efforts is the recent announcement of the Board of Regents of New York State recommending that the daily session in our public schools should begin with a prayer to Almighty God.

I, as a minister, would be the last to decry any attempt to popularize prayers and to make men, women and children appreciate the value and importance of turning their hearts to our Father in heaven and to beseech His mercy and His blessings. But those who should instill that feeling and teach that practice are parents and religious teachers, and the place for such teaching is the home and the church or synagogue, not the public school. It was and is the glory and the strength of our public school system that it was founded on the principle of genuine democracy, and on the principle of the separation of Religion and the State. The public school was to serve all Americans, of all religions, and those, too, who, in all conscience, have no religious belief.

The religion of every pupil and his parents is a matter for their own conscience and personal concern. The formal recognition of the belief in God in our public school system would of neces-

sity become the first step in the gradual infiltration of more and more religious teaching within its walls and as part of its curriculum, and would thus become a great divisive, instead of unifying, force among the American youth in their formative stage of development. This would endanger the foundations of our American life.

The very word "God" is a meaningless term to a child unless it is explained and interpreted. A bright child, taught in class to repeat such a prayer, would certainly ask the teacher "What is God?" or "Who is God?" The teacher, if a Catholic, a Protestant or a Jew, would of necessity give her personal religious interpretation or explanation. So, here again, we would create division where we want unity, and worst of all, we would bring about a confusion in the child's mind which might even disrupt the unity of the home.

All of us are concerned with the breakdown of morality in American life. Every day the newspapers and radio bring new revelations of crime, corruption, dishonesty and graft. It is not only among the low, crude criminal elements that we find this total disregard of moral law, but also among the high and prominent individuals in government and civic life; in our schools and colleges as well as

making. Only a couple of musical shows (the like of which should always be kept within the family), a few pallid movies and restaurants, were all that remained of the Yiddish Broadway.

Well, we move on—to Queens, with our homes, and, occasionally, to Times Square with our shows. Strict logicians will say, "Why not?" Such is life, not to mention progress. But we, steeped in unrealistic nostalgia, shed a sigh and a tear as we pass the old Cafe Royal, so desecrated by that awful sign, "For Sale."

May it fall into kind and respectful hands.

—JOSEPH KAYE.

among the lowly and ignorant. We should be concerned, for if this cancer is permitted to grow in our national life it will inevitably lead to the destruction of our country and our American life.

We must begin to teach our youth the true way of life, the way of justice and righteousness, of truth and honesty. The public school can emphasize these truths without recourse to religion. There is a great deal in the tradition of democracy, in the lives and teachings of the great fathers of our country and the men who have helped to make America great, to inspire the young to keep America great by following in their light. But the most effective way to impress the moral life on our youth is through parents and through the home. By their own example in the home, and supported by the teachings offered in the religious schools, the child can be trained to understand and to appreciate the beauty and the worthwhileness of the moral life.

It is naive to think that the mere daily repetition of a prayer would in itself be effective in transforming the child into a moral being. The word "God" in itself—holly though it be, does not possess the magic power to fashion a moral life. One must learn God's teachings, God's laws of life, what God demands of us; it is only this knowledge that can create a moral transformation. And it is for parents and religious teachers to instill such knowledge—each according to their own specific religious beliefs and doctrines—not the public school.

It is our fervent hope that the Board of Regents will not wait until the Courts declare this ruling unconstitutional—which, when tested, they undoubtedly will—but of their own accord will reconsider their action and recall a measure that is so contrary to the democratic tradition of our American public schools.

*Israel H. Peruthal*

### The Passing of the Cafe Royal

(Continued from page 3)

chorus girls. What comfort could be extracted was by way of the venerable but ever red-haired Sarah Adler, wife of the legendary Jacob, who still could be found haunting some table.

Outside, on Second Avenue, the signs of disintegration were equally obvious. No longer there was Maurice Schwartz, who organized the finest Yiddish acting group within memory of American man and rightly called it "The Yiddish Art Theatre." Gone was the fervent, if somewhat garish, spirit of the old theatre-

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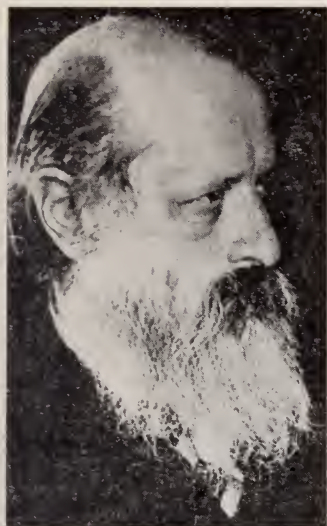
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## THE MIRROR OF HASIDIM

By JACOB S. MINKIN

### *The Story of the Man Who Became a Great Seer Into the Human Spirit and an Interpreter of Its Faith.*



Professor Martin Buber

PROFESSOR Martin Buber, of the Hebrew University in Jerusalem, now in this country for the first time to lecture on religion and philosophy, is one of the most unusual and challenging spirits of our time. At an age past seventy, his fertility of thought has not lessened nor has his eye lost its wide sweep. For nearly half a century the harvest of his mind and pen has been rich. He has written so many books on such variety of subjects and with such virtuosity of expression that he is one of the most difficult men to classify. Is he poet, mystic or novelist? Is he theologian, philosopher or religious teacher? Or does he combine all these gifts and talents in a grand synthesis which makes him one of the greatest prophetic spirits of the day?

Martin Buber is primarily a philosopher, whose "I and Thou," published nearly thirty years ago, was proclaimed "epoch-making," exercising an influence quite out of proportion to its slender size. But he is also a religious thinker, with a passion for faith which makes his "Kingdom of God" throb with religious warmth and fervor. He is a unique student of the Bible who combines modern scholarship with imagination in interpreting the events, figures, expressions,

thoughts and deeds of the *Prophetic Faith*. He is a biographer, who with daring and courageous originality, lifted Moses out of the mists and made him a concrete, living, comprehensible human being. He is the discoverer and the interpreter of Hasidism to a world that was unaware of its exalted spirit and ecstatic faith, and a novelist, the author of "For the Sake of Heaven," which is a fusion of history and religion written with imagination and psychological insight. He has been in turn a socialist and a Zionist, a spiritual personality of profound influence in the lives of thousands of men, and a literary artist who clothes his thoughts in exquisite pictorial language. He has sailed the seas of almost all the great thoughts and movements of his age, cast anchor in them all, and left records of his voyage that are both solid and subtle, penetrating and instructive.

Martin Buber marks a peak in modern Jewish life and thought. He will be remembered as a towering figure in the Jewish cultural development, and set above most other men of his time as a grand emblem of the East and the West, as the man who combined the wisdom and experience of the old world with the learning and scholarship of the new. He is a torch and guide unto his people, a

man of great intellectual and spiritual intensity, and foremost among the pioneers of the Jewish renaissance.

When the deluge of modernity threatened the young and ardent spirits of his time, and many strayed and stranded and stumbled in their path, Martin Buber taught them to live by their inner light, by the sanctified traditions of Jewish life and thought. He spoke and wrote and led, he travelled and addressed and warned Jewish youth groups on every possible occasion. He ignited in many a heart a new spirit and a new hope so that not a few of the finest Jewish minds today acknowledge his influence and proudly proclaim him as their master.

For over half a century, Martin Buber, with self-consuming zeal and devotion, gave himself to the cause of the Jewish people. He never for longer than a moment ventured far beyond its walls. In his student years he was known to have been caught in the net of other causes and movements, but they were fleeting, momentary flirtations. From maturity to advancing age, his greatest love and deepest devotion he gave to the Jews and Judaism. He wandered over the vast field of universal learning and culture; he sharpened his mind on the deepest thoughts of his age; some of the greatest non-Jewish scholars have freely admitted that their thinking was influenced, if not changed, by Buber's view of life and the world.

What moved this Western Jew, this distinguished thinker and brilliant man of letters, to abandon the world which honored and acclaimed him and take up his abode among his people, whose world, half a century ago, was so small and narrow and where opportunities were so scarce? What made him listen to the call and respond to it with such whole-hearted devotion and enthusiasm?

Like many another talented Jew of his time who rose to fame and distinction, Martin Buber is the product not of one milieu, but of two—the old world, with



its aura of Jewish piety and learning in which his grandfather, Solomon Buber, had lived, and the Western World, with its modern culture and enlightenment, which was of Martin Buber's own acquisition. For some people the two worlds collided, resulting in tragic, frustrated lives. In the case of Martin Buber, however, these worlds were so intimately and harmoniously blended that not only was there no friction but each enriched and complemented the other.

Although born in Vienna, 1878, he was brought as a child to Lemberg to live with and be educated by his grandfather, Solomon Buber, when his parents' home was destroyed by divorce. The change proved decisive, for while the young boy was caught up with the piety and merriment of the Hasidic sect, of which Lemberg was the center, he was also saturated with the sturdier ideals of Jewish learning and scholarship of which his grandfather was so fitting a representative. Solomon Buber was a banker and scholar with a world-wide reputation among rabbinic students. He united the zeal and passion for Torah of the Eastern Jews with the systematic and scientific methods of the West, and the result was that he bestowed upon the scholarly world a series of midrashic texts with learned introductions and notes which proved momentous.

In Lemberg, with child-like curiosity, young Martin Buber observed and studied Hasidism at its very roots. A mystical atmosphere hovered over the city. Several of the best known Hasidic saints conducted their princely courts either in the city or in its immediate environs. He saw the Hasidim in orgies of joy and pious ecstasy; he saw them in their religious transports and in their sordid life; he followed them into their synagogues, and witnessed in the dim twilight of the fading day pale-faced youths and grey-bearded men huddled together rapturously reciting the wondrous and miraculous deeds of their *zaddikim*. What a different world from that of his grandfather! A limitless horizon had opened before him, a horizon of marvellous dreams and illusions of saints, heroes and miracle workers. His mind was made up, his destiny was decided. Hasidism came to him as a pillar of fire; it took possession of his whole being.

After fourteen years of the combined

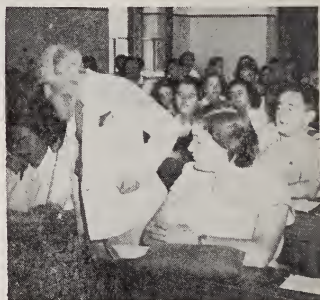
influence of his grandfather and Hasidism, a new fascination beguiled young Martin Buber. It was Vienna, where life was bright and amusing. Vienna was also the home and center of arts and letters, the dream-city of writers, poets and musicians. No better place on earth to watch life's cavalcade, no other city on the globe where one could hear himself addressed, greeted and saluted in almost all the languages and dialects of the world.

Into this seething whirlpool of races, peoples and tongues Martin Buber was cast without support or anchor at a comparatively tender age. His father had remarried, and he sent for his son to live with him; but there was no real intimacy between the two, at least none that one can discover from Martin Buber's writings, and the young man was free to steer his own course. He loved music, and he heard the most famous German singers of the time. He was a devotee of the theatre, and he rarely missed a performance of any of the celebrated plays. He was a passionate lover of life, and he threw himself into the city's refined and gay diversions. He studied, read and pondered. He roamed the vast field of history, literature, philosophy, psychology, and psychiatry at the Universities of Vienna, Leipzig, Zurich and Berlin. A literary career attracted him, and before he published a line he studied the classics of the German masters till he developed a style of his own, at once clear and graceful, exact and fascinating.

He met and fraternized with all classes of men, and in the politically restless time in which he lived it was but natural that the social problems of the day should attract him. He fell under the influence of Gustav Landauer, a German-Jewish tempestuous, revolutionary socialist, a follower of Peter Kropotkin and Karl Marx, who rejected all centralized power and authority, and, with Buber, planned the formation of a free society of idealistic people who would live and toil in harmony together. It was however a dream that did not last long, and their friendship was dissolved. Between Gustav Landauer and Martin Buber there could be little lasting spiritual understanding. One was nourished on the social ideals of the Russian-German revolutionaries, and the other on the mystic

flame of Hasidism; one had become completely alienated from the Jewish faith and people, and to the other these were all that counted in his fervent, ecstatic life.

Martin Buber had not drifted into Zionism, but he was born and raised in it. It was not the Kishinev pogrom, nor the Dreyfus Affair, nor the failure of assimilation, nor, for that matter, any of the external events that were responsible for his "awakening." Rather it came to him as an unfulfilled dream and unrealized vision which he felt and perceived at the home of his grandfather, in the company of the Hasidim, and in his own inner consciousness based solely on the facts and logic of the Jewish situation.



*Professor Buber Teaching a Class in Social Philosophy at the Hebrew University*

When, therefore, Dr. Herzl, the authentic genius of the Jewish people, appeared and the great movement Zionward was set on foot, what more natural than that Buber should heed the call and take up the challenge? Because of his upbringing he was even more sensitive to the vibrations of his people's life than either Herzl or Nordau. It was generally believed that Buber would become Herzl's right-hand man, that he would accept his ideas, spread his doctrine, disseminate his thoughts, for was there not a cultural kinship between the two? Both were products of the same Western milieu, both had literary aspirations. Herzl had already made his mark as journalist and feuilletonist, and Buber was girding himself for his career in German letters.

Yet, strange as it may seem, almost from the very beginning there was little

understanding on Zionist aims and methods between the two. To Herzl organization and form were of the utmost importance, and to Buber only the spirit counted; one advocated a legally assured home in Palestine, the other took his stand on a spiritual center. Herzl was emphatic on a *Judenstaat*, Buber was equally firm on the religious and cultural ideals of Zionism. One was for the political liberation of the Jews, the other for their spiritual redemption. Ahad Ha'am, the Odessa writer and thinker, was the leaven behind the struggle, with Martin Buber as his Western voice and apostle. They were not alone, for soon a group of enthusiastic "Young Zionists" was formed whose leading spirits, besides Martin Buber, were Motzkin, Weizmann, Berthold Feivel, Lilien and Trietsch, and when Herzl dismissed their cultural program on the ground that it was subversive of the political character of the Zionist movement, they staged a protest demonstration and left the Congress hall.

It cannot be too strongly emphasized that while Buber did not go the full length with Dr. Herzl, while he criticized the *Judenstaat*, was apprehensive of his political program, and dismissed *Alt-Neuland* as containing nothing new, he never for a moment wavered in his conviction that only in Palestine, the land sacred to all Jews, could the Jewish spirit be revived and the prophetic ideals of peace and justice be made to flourish. He resisted statehood, he was against patriotic bombast, he set his face against the illusion of political security because, mystic and moralist that he is, he does not believe that in these things lie the destiny and uniqueness of the Jewish people. As long as fifty years ago he wrote: "The actual political content of the prophets is a warning against false security. The prophets knew and predicted that in spite of all its veering and compromising, Israel must perish if it intends to exist only as a political structure."

Buber's attitude to Zionism and Jewish nationhood is stated nowhere so warmly, so effectively and with such compelling fervor and eloquence as in his letter to Mahatma Gandhi. In the annals of Zionism it deserves a separate page with a golden border. One must absorb the statement as a whole to get the force and flavor of the argument, nevertheless

one or two quotations may help to convey its strength and beauty. "What is decisive for us is not the promise of the land, but the demand, whose fulfillment is bound up with the land, with the existence of a free Jewish community in this country. For the Bible tells us, and our inmost knowledge testifies to it, that once, more than three thousand years ago, our entry into this land took place with the consciousness of a mission from above to set up a just way of life through the generations of our people, a way of life that cannot be realized by individuals in the sphere of their private existence, but only by a nation in the establishment of its society. . . . We need our own soil in order to fulfil it; we need the freedom of our own life; no attempt can be

made on foreign soil and under foreign statute. . . . The contact of this people with this land is not only a matter of sacred ancient history: we sense here a secret still more hidden. . . . We could not and cannot renounce the Jewish claim; something even higher than the life of the people is bound up with this land, namely its work, its divine mission. . . . Zion is the prophetic image of a promise to mankind; but it would be a poor metaphor if Mount Zion did not actually exist."

Although Martin Buber fell out with the official Zionist leadership and was not in the ranks of Herzl's disciples, nor among his followers, he was clearly and definitely in the Zionist movement, doing his utmost to transform this vague aspi-

## TALES OF THE HASIDIM

By MARTIN BUBER

*The following little stories are taken from Buber's book, "Tales of the Hasidim—The Later Masters."*

A HASID of the zaddik of Lekhovitz had a business partner who was a mitnag'd. The hasid kept urging him to go to the rabbi, but the mitnag'd was obstinate in his refusal. Finally, however, he was persuaded and agreed to go with the hasid to the zaddik for the sabbath meal. As he was eating the hasid saw his friend's face light up with joy. Later he asked him about it. "When the zaddik ate, he looked as holy as the high priest making the offering!" was the reply. After a while the hasid went to the rabbi, much troubled in spirit, and wanted to know why the other had seen something on his very first visit which he, the rabbi's close friend, had not.

"The mitnag'd must see, the hasid must believe," answered Rabbi Mordecai.

☆

A hasid told the rabbi of Kotzk about his poverty and troubles. "Don't worry," advised the rabbi. "Pray to God with all your heart, and the merciful Lord will have mercy upon you."

"But I don't know how to pray," said the other.

Pity surged up in the rabbi of Kotzk as he looked at him. "Then," he said, "you have indeed a great deal to worry about."

☆

The Russian government gave orders that the hasidim were no longer to be

allowed to visit the zaddikim. Tameril, a noble lady who had provided for Rabbi Bunam in his youth, and in whose service he used to sail down the Vistula to take lumber to Danzig, spoke to the governor of Warsaw and succeeded in having the order rescinded.

When Rabbi Bunam was told about it, he said: "Her intentions were good. But it would have been better had she induced the government to build a wall about every zaddik's house, and surround it with Cossacks to allow no one to enter. Then they would let us live on bread and water and do our job."

☆

The story is told:

Rabbi Bunam once drove out in the country with his disciples. While they were on the way they all fell asleep. Suddenly the disciples woke up. The carriage had come to a standstill in the tangled depths of a wood. Not a path as far as eye could see and no one could understand how they ever got there. They roused the zaddik. He looked around and cried: "Watchman!"

"Who goes?" the answer came from the thicket.

"The pharmacist of Pzhysha."

Threateningly, the voice replied: "This time, but never again!" A road opened up, the carriage drove on; the disciples recognized the region, but never had they seen a wood there. They did not dare to look back.

ration into a national consciousness. He formed groups, delivered lectures, wrote articles, and edited *Die Welt*, the official Zionist publication, and when, for reasons of policy, he suspended his relations with the paper, he founded and edited *Der Jude*, which for eight years was the leading organ of German-speaking Jewry. No more persuasive, sober-minded thinker and advocate of the Jewish national cause had Zionism known. What differences he may have had did not dampen his enthusiasm nor slacken his efforts. While he decried what he called the "secularization" of Zionism, he stressed time and again that a Jewish national community in Palestine—a desideratum toward which Jewish nationalism should strive—would act for the Jewish people as a healing process.

While Buber's contribution to various phases of Jewish and general thought has been rich and significant, it is his association with Hasidism which made him world-famous. It is an association without which his other work can scarcely be understood, for so completely has he identified himself with the Hasidic outlook, entered into its spirit and imbibed its teachings, that even his not distinctly Jewish contributions betray its influence. Hasidism has been a decisive factor in his life, and he made it a decisive factor in the lives of thousands of Jews who, without him, might never have found its hidden beauty and crude loveliness. Hasidism is his *geniza*. He discovered it, he mastered it, he transformed its uncouth dialect into melodic German; yes, and he took obscure and little-known peasant-Jews, Hasidic saints and heroes, and made shining portraits of them for all the world to love and admire.

Although Buber made his first acquaintance with Hasidism and its devotees in his early childhood, it was not until many years later that his interest in the movement was revived and he began to give to it his whole-hearted devotion. It came to him with the force of a revelation which deeply moved him. Often he had heard Judaism scoffed at and ridiculed as a dry, spiritless religion, a legalistic creed without feeling. Indeed, there were certain classes of Jews who gloried and took pride in the unemotional reasonableness of their faith, and fiercely resisted every argument and proof to the contrary. The Age of Discovery unearthed

and made to shine many forgotten glories of the Jewish past, a veritable cavalcade of scribes and scholars, of teachers, heroes and martyrs, but little of the cry and anguish and struggle for God of generations of Israel's saints and mystics percolated to the world.

The intellectual renaissance in both Eastern and Western Europe did nothing to correct the error. It was a renaissance of sophisticated men and women; not one of religion and piety, but of superficial polish and refinement. When in the dimness of the Carpathian mountains a faith was ignited in the soul of a simple peasant-Jew which quickly kindled the imagination of thousands of Jews and made them worship God with heretofore unknown energy and devotion, the enthusiasts of enlightenment saw in it nothing but crass superstition. "They could not sense or understand," writes the author of "Hebrew Reborn," "the awkward simplicity, the crude depth of the folk, the uncontrollable vehemence of religious experience, the clumsy attempt to stammer the ineffable."

## Hasidic Beliefs

By Martin Buber

IN THE course of the sabbath meal Rabbi Moshe once took a piece of bread in his hand and said to his Hasidim:

"It is written: 'Man doth not live by bread only, but by every thing that proceedeth out of the mouth of the Lord doth man live.' The life of man is not sustained by the stuff of bread but by the sparks of divine life that are within it. He is here. All exists because of his life-giving life, and when he withdraws from anything, it crumbles away to nothing."

\* \* \*

Rabbi Hayyim had married his son to the daughter of Rabbi Eliezer of Dzikov, who was a son of Rabbi Naftali of Ropchitz. The day after the wedding he visited the father of the bride and said: "Now that we are related, I feel close to you and can tell you what is eating at my heart. Look! My hair and beard have turned white, and I have not yet atoned!"

"O my friend," replied Rabbi Eliezer, "you are thinking only of yourself. How about forgetting yourself and thinking of the world?"

Martin Buber caught the spirit of Hasidism, its faith and hopes, its goals and longings. A copy of "Zavaot ha-Ribash," the Testament of Israel Baal Shem, fell into his hands, and it made a profound impression upon him. He had found an ideal worthy of a man's lifelong task. It comported with his own attitude to life and religion. He was himself intensely spiritual, and in Hasidism he discovered a faith that was throbbing with piety, fervor and ecstasy. It was a cheerful, happy, joyous Judaism that Hasidism preached to the world, a religion which made men sing, dance and make merry before their God, not the gloomy doctrine of the kabbalists with their stuffy, gloomy, sepulchre preaching of self-denial and mortification of the flesh. Not the stifling or suppression of the desires and pleasures of life but their sanctification is the Hasidic creed, for there is not a profane act or deed that cannot be made sacred by the manner in which it is performed. Hasidism is a glamorous spiritual adventure in which the plain and simple man no less than the scholar whose head is stuffed with the wisdom and learning of the Torah may take part.

It was, however, the tales and legends of the Hasidim, the stories and fables of the Hasidic holy men transmitted for generations from teacher to disciple and from father to son that attracted and fascinated Buber. For a thousand years and more, myth and legend had died out among the Jews, and folklore became a lost art. Jewish scholars were so busy interpreting the law, adding precept upon precept, that they had forgotten the creative art of stimulating the imagination. Generations of Jewish children who had no "Arabian Nights" on which to feed their starved minds had to resort to other, alien, sources. But in Hasidism Buber discovered an almost inexhaustible wealth of beautiful fables, stories and legends to satisfy the most hungry heart. And they were not idle tales, without meaning or significance; they were miniatures containing great and holy truths and entertaining portrayals of saints and teachers who lived and worked and taught.

For almost full twenty-five years, from 1904 to 1927, Martin Buber did little else but collect, sift and edit, arrange, translate and interpret. Then followed quickly volume after volume, "The Leg-



ends of the Baal Shem," "The Great Maggid," and "The Stories of Rabbi Nahman," besides a mass of lectures, articles, and monographs. When the books appeared they created nothing short of a revolution in the world's thinking of the Jew and his religion. It revealed a veritable Gulf Stream of piety and mystic longing for communion with God, which, commingling with the icy waters of legalism, neutralized and warmed them with the passion of faith.

Martin Buber is the poet, teacher and philosopher of Hasidism, as well as its greatest literary artist, and the "Tales of the Hasidism," the English version of his research in Hasidic folklore, is perhaps his greatest achievement. For he more than translated and interpreted the quaint fables and legends; he poured his whole spirit into them. We not only read and enjoy them but, as in a mirror, we see the men who created and uttered them. They reflect their feelings and emotions, the tenets of their faith and teaching, the range of their thought and action. For Buber has implicit faith in myths and legends; indeed, he regards them as poetic forms of authentic history. It is thus that from the legendary transmission of the ages he built up a story of Hasidism with its teachers, saints and heroes which is more picturesque and vivid than any of the documented histories of the sect.

When the fate of the Jews in Germany seemed to be sealed with the advent of Hitler, Martin Buber did not abandon them. Many Jews fled the country and found home and refuge in other lands, but he stayed on almost to the very eve of the disaster. With his characteristic love and devotion, he was a tower of strength to them. There was no blank page in his life in those days of pain and agony. He visited many cities, he made the rounds of many Jewish communities, he lectured, encouraged and comforted his dejected and downcast people. He was not concerned about his personal safety. He even rashly appeared in Berlin, the very center of the Nazi terror, for a course of lectures at the Jewish *Hochschule*. What was the subject of his discourses in those frightful and terrifying days? He spoke on the Bible, with special reference to the psalms of David, the very psalms to which Jews always turned in times of personal and national

crisis. He brought hope and comfort to thousands of disconsolate hearts. His people were cheered by him when all the world seemed to have abandoned them and even God himself had hidden and would not listen to their cry. Young and old turned out to listen to Martin Buber; Jews of every religious and cultural shading crowded his lecture halls. What would their life have been without his stimulating presence? With his Hasidic fervor, he raised their spirits and taught them to have faith in the divine promise. Perhaps not many of the men and women who listened to him were fated to survive their destined end, but his tender, gentle words prepared them to bear their ordeal more bravely. In other words, Martin Buber taught them to die as Jews in their martyrdom had always died, *al kiddush ba-Shem*, for the sanctification of God's name.

Martin Buber's life in the Holy Land marks a period in his spiritual odyssey that calls for special treatment. For visionary and prophet that he is, with his eye fixed on distant goals, it cannot be said that he is at ease in Zion, fully at home in an environment charged with high tension of patriotic fervor and national destiny radically different from the ideals that swayed his life. His fifteen years in Palestine have been years of strife and struggle, of conflict and controversy. After Judah L. Magnes, the late Chancellor of the Hebrew University, Professor Buber, the most distinguished member of its faculty, is perhaps the most controversial figure in the Holy Land. For he is not the kind of man to live in secluded detachment from the world, especially when the spiritual destiny of his people is concerned. From the very beginning, his part in the Zionist movement has been one of challenge and controversy, a position he has not relinquished in his advancing years.

The prophet, especially when he is also a mystic, is a stubborn individualist. He will not yield or compromise with the changed conditions of life and the times. With the Prophet Isaiah, he will give his back to the smiter and will not withhold his face from shame and reproach, but he will not change aught of what was given him to speak, for he feels that what he thinks and speaks, are moved and inspired by a power higher than his own. In a time not unlike the present, when

from the inchoate masses of returning captives a new nation was to be born, the Prophet Zechariah, in a burst of inspired admonition to his people, cried out, "Not by strength, nor by might, but by my spirit, saith the Lord of Hosts."

Martin Buber is this kind of inspired prophetic individualist. He speaks, exhorts and admonishes even when there are not many who will listen to him. He will not bank the divine fire within him in the face of opposition and antagonism. He is against power, against might, against the materialistic trappings of political statehood in which his people in the birth period of their renewed national life glory. He sees a malady developing in the midst of rejoicing which might yet turn a great political victory into a great spiritual defeat. He pleads for the deepening of faith, for an aroused spiritual consciousness that will be strong enough to overcome the corroding forces and influences of the world, for the messianic vision of the prophets cannot be materialized under conditions that divide and separate men, instead of uniting and transforming them.

Paradoxical as it may seem, Martin Buber is crusading for Judaism in the land in which it was born. He is against what he would call the falsification of history, the intellectual snobbery of the men and women who, discarding the prophetic ideals of Jewish nationhood, prefer to live on the counterfeit subsidies of alien thoughts and ideals. He will not share in the delusion of those who clamor that Israel be a nation "like all the other nations," for a nation, he says, only then truly becomes a nation when it becomes aware that its existence differs from that of other nations. If the purpose of the Jewish national restoration, he says again,

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### HEINE ON HIS PEOPLE

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**T**HE story of the later Jews is tragic; yet, if one wrote a tragedy on the subject, one would be laughed at—which is the most tragic reflection of all.

The Jews have had highly civilized hearts in an unbroken tradition for two thousand years. I believe they acquire the culture of Europe so quickly because they have nothing to learn in the matter of feeling, and read only to gain knowledge.

—HEINE.

was merely to beget another national type on the stereotyped Western pattern, the striving for it would not be worthwhile.

The uniqueness of Israel, Buber writes, is something which in its nature, history, experience and vocation is so individual that it is not duplicated by any other race or people. It is not the result of biological or historical development, but the consequence of a decision made long ago which Israel can neither change nor repudiate. It is a decision in favor of a God who led his people into the Land in order to prepare it for its messianic task in the world. Other nations, Buber maintains, may rest content with something less than God, with statehood and power politics, for instance, but as for the Jews, they must perish if they intend to exist only as a political structure without the quickening breath of faith.

Although a Zionist and among the pioneers of the Jewish national movement which he has done much to stimulate and promote, Martin Buber has his disturbing moments of doubt and fear. He has seen what dangerous ends nationalism, when not swayed by holy destination, may be made to serve. He fears nothing so much as a Jewish nationalism annulling itself spiritually. "The goal," he says, "is greater than mere liberation. It is the regeneration of the very being; it is an inner renewal, a rescue from physical and spiritual deterioration; . . . it is purification and redemption . . . A truly Jewish community life cannot develop in Palestine if the continuity of Judaism is interrupted . . . For land and language in themselves will not support body and soul on earth—only land and language when linked to the holy origin and the holy destination."

But although Martin Buber argues and admonishes, he does not despair. The ideal he is preaching and advocating is definitely in the distance; signs of the spiritual revival are still vague and indistinct, but with prophetic patience he sees them coming. "Already the halutz and his communes, the kibbutzim," he writes, "are beginning to feel that something is lacking in the structure of their existence. Somewhere in the life of the week there is a dead end; somewhere in the web of the work there is a hole. No one knows just what it is, and certainly no one will name it. There is silence on that score, silence and suffering. I am under the impression that the suffering

will increase in the course of the next decade and penetrate consciousness until it breaks the silence."

Very rarely has a prophet been honored in his own country, and Professor Buber cannot be said to be an exception to this rule. Time and again he has been disclaimed and repudiated, his counsel rejected, his advice spurned, and his interference in matters of state and nation regarded as unwanted meddling. While due honor is paid him as thinker and teacher, his political perspicacity has not always been of an order to inspire confidence. Thus, in the worst days of Moslem hostility to the Jews, he advocated friendly relations with the Arabs when in all Palestine there was not an Arab to be found to sit down with him in conference. In the heat and passion and agony of the second World War, while the Mufti was being entertained as an honored guest of Hitler and circulating appeals to the Arabs to kill off the Jews, he demanded, together with Dr. Magnes,

the establishment in Palestine of a binational state as part of a pan-Arab federation. This would have reduced the Holy Land to a mongrel state and defeated the purpose of Zionism.

On the platform, Martin Buber looks more the *zaddik*, Hasidic saint, "saying" Torah to his Hasidim than the celebrated professor lecturing on intricate metaphysical problems which made him world-famous. His manner is kind and gentle, his features fine and delicate, his voice moderate and subdued, his brow high, arched and beautiful, as if his labor of thought forced it to extend and make more room for the finely shaped head. He has an unusually attractive face; with its full beard and rather dreamy eyes any painter would delight in painting it. His style of speaking has a certain upward-soaring flight and sprightly grace; it is eloquent rather than solemn, direct and clear rather than involved and obscure. Once having seen him or heard him, Martin Buber remains unforgettably stamped on one's mind.

## A CHANUKAH TALE

By ADDIE M. LEVY

HER lips were parted in eagerness, and there was a brightness in her eyes as she leaned forward to hear every word Mrs. Donald McNiff was reading from Bella Chagall's "Burning Lights." It was the December meeting of the Community Relations Committee, and the meeting was dedicated to Chanukah and to Christmas.

She was sitting beside a young woman, dressed in a Czecho-Slovakian costume; her daughter, I assumed. And the tall young man who had come in with them, he must be the son. There was that striking resemblance around the high bridged nose and the upward curve of the lips. The little old lady interested me. I liked the sweetness in her face, the wistfulness of her smile, and the tiny laugh wrinkles at the eyes. I liked the way her hair was combed: the gleaming white strands criss-crossed like one of my cherry pies.

Mrs. McNiff closed her book, and the chairman introduced our guests—Dr. Carl Bohn, who would sing European Christmas carols, and his sister, Margarethe, who would accompany him at the piano. Yes, the little old lady was their mother.

"But first," asked our chairman, "would Dr. Bohn please tell us a little of how Christmas was celebrated in his native Czecho-Slovakia?"

Was it a shadow that crossed the little mother's face as her son spoke of the exciting preparations for the holiday season when he was a child? Mama interrupted once or twice to remind or correct. Her voice was low and I did not understand the language.

My Rabbi and his wife arrived near the end of the Christmas carols. He had come to tell the story of Chanukah. And as he unfolded the miracle of the brave little army of Jewish patriots under Judah the Maccabee who drove the pagans out of Jerusalem, and as the Rabbi brought forth his little candelabrum and put candles into it, I studied the faces of my Christian friends. They showed genuine interest and much respect. But wait, the eyes of the little mother—they seemed rather misty.

The Rabbi handed the prayer book to Edith, his wife, and she blessed the kindling of the lights; first in Hebrew, then, in English.

"Blessed art Thou, O Lord our God,

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**D**IEGO PANCHEZ sat in a corner of the barracks room and watched the clean American with the kind face saying "No" to seven hundred and eighty-five displaced persons. Of the eight hundred who had been brought here only fifteen would go to America.

Nothing but the tightness in his throat reminded him that he was one of those who wouldn't go. He watched the others without pity. Somewhere along the road from Franco's Spain to a brief refuge in France, from there to forced labor in Hitler's Czechoslovakia, and his flight from there before the Russians, he had dropped every human emotion but fear and hope.

And now hope was gone too.

He observed, as though it were a patient's and not his own, how his heart raced. One of those fifteen passports might have been his. But it hadn't turned out that way. He was getting too old and tired for these orgies of wild hope and bitter frustration. Fate had made him an alien in the world, now he would let fate have its way.

He put his hand on the fibre suitcase at his side for comfort, as other men go to their homes. It was his home. He opened it and began putting its contents in order, for the last time. There were a pair of socks, a red handkerchief (he remembered the day he bought it in Paris), a book from the time when he had taught physiology and liberty to other men, a pair of long underdrawers, a dull razor blade, and a tube of American toothpaste. The tube had been empty for a long time, but he hadn't been able to bring himself to throw away this last link with the land of hope. Now he chucked it into a corner of the room.

Lastly, he took out what he had been looking for—a small cardboard box, tied with a shoestring. Brushing at the shadow hunger made before his eyes, he started to fumble with the knot of the shoelace. Inside the box there were a scalpel, a pair of forceps, two unbroken ampoules, and a hypodermic needle with syringe. For a moment he stared at them. The remnants of what he had once been. Then he took up one of the ampoules and peered at it, reading the label. He replaced it and did the same with the other. He read the first one again. Then he sat quietly with both of them in his hand.

Well, why not? It would be so easy. There would be an end of all this battering against the walls of fate . . .

So, Diego, it has come to this, that you run like a cur. You think, perhaps, that you are the only one with trouble? The whole world is in trouble . . .

But he could do nothing about that. That was a matter for the United Nations. He was a physician. Well, he had been a physician. Now he was nothing. He was less than nothing, he was a nuisance. That was unbearable. All right, then, he would do it quickly, without any more thinking.

He looked up, feeling eyes on him. The girl before him was emaciated and dirty, like the rest of them. She was smiling cynically. "What do you have there?" she asked.

"Nothing."

"Oh, come on! Even a man who has been pushed around doesn't take nothing out of a box, he doesn't look carefully at nothing, and sit with nothing clasped in his hand. I've been watching you. Is it something to eat?"

Diego shook his head.

"Yes!" She clawed his shoulder. "Give it to me!"

He opened his hand and she stared at what was in it. "Ah!" Her face relaxed in disappointment. "They carry a piece of dirty ribbon, or a child's old shoe, or a faded picture, from Bulgaria to Germany, from Germany to Israel, or from Lisbon to God knows where, hugging it and crying over it . . . This one has two little bottles. Bottles! Me, I want a chance to live. Or a chance to die."

He looked at her, professionally. About eighteen. Malnutrition. Nervous exhaustion. Great grey eyes shining too brightly in her pale face. The corners of her lips twitched.

"—Or a chance to die," she repeated slowly, staring at him. "Open your hand again!"

He got up and backed away, trembling. The ampoules were hard against his closed hand. Suddenly he knew he wasn't trembling this time from fear or fatigue. From out of the past an almost forgotten

## *There Seemed But One Exit From the D.P. Camp*

# NOT THE ONLY WAY OUT

By BERYL ARENSBERG

emotion came to him. He was trembling from anger, anger at the world for what it had done to this girl. He raised his arm in fury and she must have thought he was going to hit her, for she swayed and leaned against the barracks boards.

The American was saying "No" to a Polish woman. The girl looked at him, curling her lips. "It's poison you have there, isn't it?" she asked Diego. "Two. One for each of us. Come on!" She held out her hand.

"You want to die?"

"Why not? What is there to live for?"

So young, Diego thought. "What is your name?" he asked.

"Naomi."

"Naomi what?"

"Just Naomi. There is nothing for me to claim with my name, no one to remember me by it, no place to return to where any kin bear it . . ."

"What happened?"

"It's my affair. Give me the stuff."

"All right, but not just yet. Why do you want to die?"

"Why should I want to live? All I hear is 'No, no, no.' I've heard it a hundred times, in several languages. That man was the last. I'm afraid now. I hate being afraid."

I also, Diego thought.

"Give me the stuff."

"Yes, now." Unaccountably, strength surged through him. He felt better than he had for years. He knew that what he was going to do was right. As he laid the two ampoules back in the box, he noted how steady his hand was. He put the plunger of the syringe in the barrel, pushing it gently to make sure it didn't stick. He could feel her eyes on every move he made.

"You inject it?" she asked.

"Yes. You won't feel any pain."

"How long?"

"Very quickly."

He gestured to her and they moved behind a curtain that separated the home of one group of barracks families from

(Continued on page 22)



# NEWS OF THE MONTH

THE Israeli Minister at Moscow has handed the Soviet Government the Israel Government's reply to the former's note warning the Jewish State against joining a Western-sponsored Middle East Command. The Foreign Ministry refused to confirm the text of the Israeli reply as published in the Tel Aviv press.

According to *Yedioth Achronoth*, the Israeli memorandum, allegedly signed by Premier David Ben Gurion in his capacity of Acting Foreign Minister, made the following three points, in addition to stating Israel has not been invited to join a Middle East command: 1. The Israel Government is concerned only with the independence and security of Israel; 2. The Israel Government is continuing its policy of "gathering in exiles" and liquidating the Diaspora; 3. Israel would warmly welcome Soviet Government permission for Russian Jews to migrate to Israel.

From Jerusalem it was reported that the Israeli note also stressed Israel's position of non-interference in the East-West conflict.

☆

The State of Israel will receive an immediate advance of \$25,730,000, on account of the approximately \$65,000,000 grant-in-aid appropriated for Israel under the Mutual Security Act.

☆

The Israel Government today accepted a bill drafted by the Jewish Agency providing for the granting of a legal status to the Agency in Israel. The text, which was approved by Premier David Ben Gurion in a conference with Agency co-chairman Dr. Nahum Goldmann and Berl Locker, was to have been submitted to Parliament.

The Israel Cabinet confirmed the agreement reached with the Palestine Potash Company, which was expected to be ratified by Parliament. The work of the Potash plant maintained by the company on the Dead Sea is also expected to be resumed. The plant has remained idle

since the outbreak of the Arab-Israeli war.

The Cabinet also appointed an inter-ministerial committee to consider plans for the building of a railway in the southern part of the country. The initiative came from the Ministry of Communications. A group of experts is now engaged in preparing plans for the development of communications between the Negev and the others parts of the country.

☆

A mixed team of Israeli and Jordanian surveyors has begun a re-survey of a 55-kilometer stretch of the Jordan-Israeli demarcation line in the Migdal Gad area, following a dispute as to the actual course of the border line.



*Continuing an old Chanukah custom, this Israeli girl is one of a relay of runners carrying a torch from Maccabean Modin to Mt. Herzl.*

Discussions between Israel and Jordan on arrangements for Christian pilgrims to go to the Church of the Nativity in Bethlehem have begun in Jerusalem. Bethlehem is in Jordan territory.

☆

A report on his visit to Germany and his talks with U. S. High Commissioner McCloy on the Jewish claims against Germany was made to Premier David Ben Gurion by Dr. Nahum Goldmann upon his arrival in Jerusalem.

Commenting on the fact that Dr. Goldmann "hurried to Jerusalem instead of returning to the United States," a Foreign Office spokesman here told representatives of the press: "We may face in the very near future important decisions concerning reparations from Germany."

It was learned that as a result of Dr. Goldmann's report to Premier Ben Gurion, the Israel Parliament may be asked to authorize direct Jewish negotiations with Germany with regard to reparation claims. It is understood that the Parliament will be urged to decide on such authorization within two weeks.

☆

One of the supplementary treaties to the "contract" now being negotiated between the Western Powers and the Federal German Republic contains provisions governing restitution of identifiable property to victims of the Nazi regime, compensation on a Federal basis for wrongs inflicted by that regime, and the status of displaced persons and refugees.

A warning that all funds required for compensation to survivors of Nazi victims and aged persons may not be forthcoming owing to the Federal budget situation was issued in Bonn, Germany, by Dr. Lehr, Federal Minister of the Interior. He said the present schedule of payments to persons in these categories was meeting with considerable difficulties.

☆

The police patrols guarding synagogues and Jewish institutions in the Miami area were strengthened following an unsuccessful attempt to bomb a synagogue on Dec. 9th in Coral Gables.

A week after the dynamiting of the Miami Hebrew School and Congregation, the police were apparently still without any clue to the identity of the bomb throwers. Police Chief William G. Kim-

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# NEWS OF THE CENTER

## Special Musical Service to Feature Friday Night Services

This Friday, December 21st, at our Late Friday Night Lecture Services, we shall again be privileged to have a special musical program rendered by the Brooklyn Jewish Center Choral Ensemble, consisting of about sixty male and female voices, under the leadership of Mr. Sholom Secunda with Cantor William Sauler as chief soloist. Because of the annual college student services which we will have the following week, December 28th, the musical service will be in the nature of a pre-Chanukah program and the group has prepared for us special Chanukah numbers which will delight the congregation.

Rabbi Saltzman will preach on "Is Rededication Sufficient?" a pre-Chanukah sermon. Members, their families and friends are cordially invited to attend.

Because of the added musical feature the services this Friday night will begin at 8:15 o'clock.

## Frank Schaeffer, Guest of Honor at Seminary Dinner

The treasurer of the Center, Mr. Frank Schaeffer, will be given a testimonial dinner by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary, on Thursday evening, January 10, 1952, at the Center.

The dinner is in recognition of Mr. Schaeffer's many years of devoted service to the Center and the community, and in advancing the cause of a vital Judaism in this country.

Subscriptions to the dinner at \$7.50 per person may be made at the Center. The committee, headed by Mr. Maurice Bernhardt, appeals to all Center members to please make reservations for themselves and their wives. They will thus honor one of the most active workers in the Center, and assist the cause of the Seminary, with which is affiliated the United Synagogues of America and the Rabbinical Assembly.

## Annual College Student Service Next Friday, December 28

Our annual college student service will be held next Friday evening, December

28th, when our sons and daughters attending colleges will be home for their winter vacation. Our Junior League will take charge of the service and their members will lead us in the English prayers and responses. We are privileged to have as our speakers representative young people who are graduates of our Junior League and are now active in our Young Folks League. Detailed announcements of the speakers will be made in the next issue of the *Bulletin*.

## Young Married Group

The month of November witnessed the full operation of our new Interest Group program with three meetings additional to our regular monthly meeting. Scheduled were a Bowling Group for the men and a Home Making and Mah Jongg and Card Party for the women. We hope that these meetings held more frequently throughout the month will serve to arouse interest in the monthly membership meetings.

At our regular November meeting we discussed the serious problem faced by the Jewish child living in a gentile world; namely, the conflict between Chanukah and Christmas. This discussion was led by Rabbi Saltzman who pointed out several ways to lessen the child's conflict. The topic proved most stimulating and all had a most enjoyable evening.

For our next meeting on Thursday evening, December 27th, we will celebrate the Chanukah festival with a party and an evening of Israeli dancing. Appropriate refreshments will be served and we look forward to seeing all the young married members of the Center.

## Gym Schedule For Dec. 25th & Jan. 1st

The holiday gym schedule will prevail on Tuesday, December 25th, and Tuesday, January 1st, and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 5 p.m.

## Bar Mitzvah

A hearty Mazel Tov is extended to Dr. and Mrs. Jacob Monto on the Bar Mitzvah of their son, Charles, which will be celebrated at the Center this Sabbath morning, December 22nd.

## Employees' New Year's Fund

In view of the fact that the employees

of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

## Junior League News

The Junior League is continuing to present their usual interesting and successful programs which will include the following: On December 27th the annual Chanukah program will be held. While it will be minus the "Latkes," dancing and refreshments will provide a most pleasant evening for the last meeting of the year. January 3rd will be "Rueful Thursday"—a discussion of New Year's customs—Jewish and Gentile—will provide the basis for our discussion. January 10th will be an evening of Israeli Folk Dancing planned by Dave Hawitz and Shirley Hudes. Mr. Herbert Kummel, who is now appearing at the Habibi, may be able to assist with the program. January 17th will feature a "Can You Top This?" program. January 24th will be Group Discussion night and the topic "Can Inter-marriage Possibly Lead to Happiness?" led by Joe Aaron. January 31st the subject "How Can Moral Standards Be Restored in Our Government Service?" will be the topic of discussion at this meeting.

## Sabbath Services

Friday evening services at 4:15 p.m.

Kindling of candles at 4:12 p.m.

Sabbath services "Vayesheb" Genesis 37:1-10:23; Prophets-Amos 2:6-3:8, will commence at 8:15 a.m.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Rabbi Levinthal will preach on the weekly portion of the Torah.

The Yiddish service will be delivered by Mr. Mordecai Rudensky on Saturday afternoon at 3:55 p.m.

Mincha services at 4:25 p.m.

## Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:25 p.m.

Special Maariv Services at 7:30 p.m.

## CHANUKAH IN THE CENTER ACADEMY

"CHANUKAH is a wonderful holiday," say the pupils of the Center Academy, because the school plans a series of activities to make the holiday meaningful and enjoyable for the youngsters.

The ingenuity and skill which the teachers and children display in the making of Chanukah gifts are truly amazing. Very attractive Chanukah lamps are made out of clay or wood; discarded phonograph records are baked in the oven and then fashioned into candy dishes; pretty baskets are made from picture postcards; earrings for mother are made from Israeli coins. Every child in the school has the joy of giving a Chanukah gift made with his own hands.

Apart from the gifts, there is the interesting and inspiring story of the brave Maccabees to learn, the beautiful songs to sing—and then there is the Hebrew play, written by the children and presented at the Chanukah assembly. This

play is always the opportunity for a joyous get-together for parents and children.

This year the Hebrew play, entitled "Mordecai Ozer La-Maccabeem," or "Mordecai Warns the Maccabees," was written and produced by the pupils of the Fifth Grade. The hero is a young boy, Mordecai, who warned the Maccabees of the approach of the Greek armies. Two prayers, words and music, were created by the children for the play. They thanked God for the victory and for bringing them back to "His Holy House." Miss Rotenberg and Miss Wexler were in charge of the production, and Miss Prensky of the music.

Years of experience at the Center Academy have convinced us that the Jewish child whose life has thus been made rich and pleasurable does not ask for a Christmas tree, and that he is happy with the Chanukah lights which have been made so significant to him.

## CHANUKAH IN THE HEBREW SCHOOL

THE Parent-Teachers Association of the Hebrew School held a successful meeting on December 18. The theme was Chanukah and Jewish Book Month, and the guest speaker Dr. Theodore N. Lewis, Rabbi of the Progressive Synagogue, who spoke on "Current Books of Jewish Importance." There was a beautiful Chanukah table display arranged by Mrs. Sarah Kushner. Members of the Hebrew School Choral Group, under the direction of Mr. Naftali Frankel, sang several Chanukah songs. Rabbi Lewittes reported on outstanding developments in our school. Mrs. Sarah I. Epstein, our newly elected president, presided.

\* \* \*

Two special Chanukah performances will be held on Sunday, December 23. The program will include a Chanukah play, under the direction of Mrs. Ross, presented by the students of grade 6; the blessing of the candles and Chanukah melodies by the Hebrew School Choral Group, under the direction of Mr. Naftali Frankel, and a recitation by the students of group I. A special feature will be a Chanukah Magic Performance by Peter Pan, well known magician. The students of the Hebrew School and Sunday School will report to their classes at the regular time. They will then be directed to the

auditorium for the performance, which will begin at 10:20. Another performance for the pupils of the second session will be given at 11:45. Parents of our pupils and members of the Center are cordially invited to attend.

\* \* \*

Mrs. Frank Schaeffer, president of the Sisterhood, presented a United Nations flag to our school, which was accepted by Beth Amster, president of the G. O. Other recent assemblies included a talk by Miss Judith Eisenberg, member of the faculty, on her trip to Israel and a story by Mr. Edelheit.

\* \* \*

The second service and breakfast for the students in our high school department took place on Sunday, December 9. Pupils who took part in the service were Diana Kabram, Robert Klein, Leonard Davis, Gladys Levy, Robert Granovsky, Jewel Berman, Maryellen Stachenfeld and Lois Zimmerman. Morton Bromberg served as cantor. The community breakfast was served to the students by the Parent - Teachers Association Hostess Committee under the chairmanship of Mrs. Rose Davis and Mrs. Helen Flamm. The speaker for the occasion was Mr. Harry Harrison, who spoke on "My Impressions of Israel."

Elections held by the Hebrew School G. O. resulted in the selection of the following officers: President, Naomi Schiff; Vice-President, Stanley Skalka; Secretary, Abigail Rabinowitz; Treasurer, Allan Kaminsky. Mrs. J. Beder serves as adviser of the G. O.

\* \* \*

The Brooklyn Jewish Community Council made available to our students tickets to the New York Yankee football games on December 9th and 16th. Two groups of students, attended by their parents, took part in this excursion.

### Club Activities

The members of the Junior Clubs in their activities this month made posters in connection with Jewish Book Month. Prizes will be given to these members at the Chanukah Celebration on December 29th, at which time a very gala program including various stunts will be held.

On Sunday, December 9th, representatives of the Junior Inta-League and the Inta-League attended a brunch given under the auspices of the United Synagogue Youth. The clubs will also be represented by delegates at the annual convention of the United Synagogue Youth to be held during the week of December 24th.

On December 15th the Junior Inta-League and the Inta-League held a Square Dance. The Shomrim were invited as guests.

All the Junior Clubs held their election of officers during the past month.

Children of members from the ages of ten to seventeen are invited to join the various Junior Clubs that meet weekly on Saturday evenings.

### Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations from the following for the purchase of Prayer Books, Talemim and gifts for our Library:

Dr. and Mrs. Alvin Behrens in honor of their son's Bar Mitzvah.

Dr. and Mrs. Irving Hurwitz in honor of the Bar Mitzvah of their son.

Dr. Israel H. Levinthal.

Hon. William I. Siegel.

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**BUY  
ISRAEL BONDS  
At the CENTER**

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## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALLEN, JOSEPH

Res. 63-109 Saunders St.  
Bus. C.P.A., 1450 Bway.  
Married

BARLIN, Miss THELMA

Res. 1587 Carroll St.

BAVEN, Miss SUSAN M.

Res. 815 E. 14th St.

BELK, Miss PHYLLIS

Res. 351 E. 91st St.

BLUM, Miss RHODA

Res. 263 Eastern Pkwy.  
*Proposed by* Laurel Cohen,  
Philip Freedman

COHEN, Miss HELEN

Res. 239 Bart St.  
*Proposed by* Jacob Glassman,  
Pauline Magid

FEUER, LLOYD A.

Res. 363 Linden Blvd.  
Bus. Attorney, 135 Bway.  
Single

FINE, HERBERT A.

Res. 1010 President St.  
Bus. Dept. of Justice  
Married  
*Proposed by* I. Frank Miller

FINE, SEYMOUR

Res. 538 Blake Ave.  
Bus. Board of Education  
Single  
*Proposed by* I. Frank Miller

FREEDLINE, SIDNEY

Res. 1424 Park Pl.  
Bus. Labels, 1582 Atlantic Ave.  
Single  
*Proposed by* Nathan Mond,  
Morris Hecht

FRIEDMAN, Miss SALLY

Res. 80 Clarkson Ave.  
*Proposed by* Alfred Strauss,  
Isadore Feinstein

FRIEFEL, IRVING

Res. 245 Sullivan Pl.  
Bus. Accountant, 165 Bway.  
Single  
*Proposed by* Leo Kaufmann,  
Isidor Lowenfeld

GELLER, MARTIN

Res. 959 Carroll St.  
Bus. Trucking, 575 Washington Ave.  
Single

GOLDSMITH, HAROLD M.

Res. 1544 President St.  
Bus. Castings, 70 Washington St.  
Single

GOLDSTEIN, MORRIS

Res. 1453 St. Marks Ave.  
Bus. Shirt Mfg., 614 So. Warren St.  
Single  
*Proposed by* Milton Slow

GREENBERG, Miss RITA

Res. 163 E. 53rd St.  
*Proposed by* Akiba Margolin

HACKMAN, AARON

Res. 1261 Union St.  
Bus. Salvage, 146 W. 23rd St.  
Married  
*Proposed by* Al Fistel,  
Irv. Weinman

KLEIMAN, Miss FAYE

Res. 686 Eastern Pkwy.  
Bus. Insurance, 111 John St.  
Single

KLEINMINTZ, JULIUS

Res. 1412 New York Ave.  
Bus. Chain Stores, 354—4th Ave.  
Single  
*Proposed by* Morton Weiner

KRAMER, Miss SHERRY

Res. 163 E. 53rd St.  
*Proposed by* Akiba Margolin

LOWENBERGER, LEO W.

Res. 1112 Dean St.  
Bus. 150 Bway.  
Single  
*Proposed by* Sol Sussman,  
Harold S. Roemer

LYNN, Miss ARLENE

Res. 1655 Union St.  
*Proposed by* Marilyn Goldstein,  
Rhoda Gedinsky

MANDELL, ARTHUR

Res. 128 Sullivan Pl.  
Bus. Accountant, 380 Lafayette St.  
Single  
*Proposed by* Leo Kaufmann,  
Isidor Lowenfeld

PALEVSKY, LEON

Res. 1166 Eastern Pkwy.  
Bus. Venetian Blinds, 230—5th Ave.  
Married  
*Proposed by* Philip Palevsky

ROSENBERG, Miss IDA

Res. 971 E. 14th St.  
*Proposed by* Jacob Glassman,  
Pauline Magid

ROSENBERG, Miss RUTH

Res. 703 Eastern Pkwy.

ROTHMAN, Mrs. CELIA

Res. 2203 E. 21st St.  
Bus. Caterer, 285 Kingston Ave.

SALTZ, MILFORD ARNOLD

Res. 1837 Sterling Pl.  
Bus. Dresses, 101 W. 37th St.  
Single

SAROBIN, ROBERT

Res. 278 Legion St.  
Bus. Lawyer, 19 W. 44th St.  
Single

SATTLER, Miss MOLLY

Res. 127 Debevoise St.

SILVERSTEIN, Miss BEATRICE

Res. 712 Crown St.  
*Proposed by* Kenneth Levine,  
Arnold Magaliff

SKALKA, EMANUEL

Res. 289 Montgomery St.  
Bus. Food, 112 Montague St.  
Married

WOLKOFF, Miss HELEN

Res. 367 E. 95th St.

The following has applied for reinstatement:

RETTINGER, SAM

Res. 270 Crown St.  
Bus. Probation Officer  
Single  
*Proposed by* Paul Kotik,  
Al Miller

### Additional Applications

BROWNSTEIN, BENJAMIN

Res. 40 Clarkson Avenue  
Bus. Attorney, 280 B'way.  
Married

CHESSIN, LOUIS

Res. 23 Balfour Pl.  
Bus. U. S. Gov't.  
Single

DITTMAN, STANLEY E.

Res. 921 Washington Ave.  
Bus. Veteran's Administration  
Married

EISENSTEIN, MORRIS

Res. 437 Atlantic Ave.  
Bus. Used Cars, Merrick Rd.  
Single

FISCHER, HERMAN

Res. 949 Montgomery St.  
Bus. Beverages, 471 Sackman St.  
Single

GOSHMAN, HYMAN

Res. 866 Linden Blvd.  
Bus. Bake Shop, 3506 Nostrand Ave.  
Single

## ANNUAL MEETING – JANUARY 31, 1952

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 31, 1952, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place. The proposed Amendments to the Constitution and By-Laws will be submitted for the consideration of the general membership.

FRANK SCHAEFFER, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

### OFFICERS

President .....	Emanuel Greenberg	2nd Vice-President.....	Maurice Bernhardt
1st Vice-President .....	Dr. Moses Spatt	Treasurer .....	Frank Schaeffer
Secretary .....	Harry Blickstein		

### MEMBERS OF THE BOARD OF TRUSTEES

(For a term of three years, 1952, 1953, 1954)

Isidor Fine	Emanuel Greenberg	Julius Leventhal
Jacob A. Fortunoff	Jacob L. Holtzmann	Morris Miller
	Nathan D. Shapiro	

(For a term of two years, 1952, 1953)

Max Goldberg

(For a term of one year, 1952)

Henry H. Gross

### MEMBERS OF THE GOVERNING BOARD

Aaron, Bernard J.	Heimowitz, Jos.	Palevsky, Philip
Abelov, Saul S.	Holtzmann, Howard	Parnes, Louis
Albert, Louis	Horowitz, Irv. S.	Pomerantz, S. L.
Ballas, Max	Horowitz, Nathaniel	Rachmil, Hyman
Beldock, George	Isaacs, Edward	Ratner, Abr. E.
Belfer, Rubin	Jacobs, Gerald	Reiner, Milton
Benjamin, A. David	Jaffe, Benj.	Richman, Jos.
Bernhardt, Mrs. M	Joley, Albert	Rivkin, Louis
Bernstein, Alex	Kahn, Carl A.	Rubenstein, Chas.
Blacher, Chas.	Kamenetzky, Saml.	Rubin, Irv. I.
Boukstein, M. M.	Kaminsky, David B.	Rudensky, Mordecai
Buck, Bernard	Kaufmann, Leo	Safier, Chas.
Burros, Elias	Klinghoffer, Morton	Schaeffer, Mrs. F.
Caplow, Samuel N.	Klinghoffer, Mrs. M.	Scheinberg, Jos.
Cohen, Emanuel	Kushner, Julius	Schneider, S. A.
Cohen, Dr. Irv. L.	Levenson, Dr. S. M.	Schrier, Isaac
Cooper, Harry	Leventhal, Harry	Seril, Abraham
Daum, Louis	Levine, Morris B.	Siegel, Morris K.
Dilbert, Chas.	Levine, Mrs. M. B.	Siegel, Wm. I.
Doner, Jacob S.	Levy, Abr.	Simonson, Jerome
Fine, Chas.	Levy, Joseph, Jr.	Stark, Abe
Fine, Jesse J.	Levy, Mrs. Margaret	Stark, Joseph
Frieman, Reuben	Lowenfeld, Isador	Stark, Samuel
Gluckstein, Ira I.	Lowenfeld, Mrs. I.	Stelzer, Abr. J.
Gold, David	Markoff, Dr. S. T.	Sterman, Jack
Goldberg, Saml. H.	Markowe, Benj.	Weinstock, Louis
Goldsmith, Herman	Martz, Benj.	Wender, M. D.
Goldstein, Joseph	Melker, Abr. R.	Wiener, Mrs. I.
Gottlieb, Aaron	Meyer, Lawrence	Wisner, Benj. H.
Gottlieb, Irv. J.	Miller, Dr. Solomon	Zeit, Harry
Gribetz, Louis J.	Mitrani, Solomon	Zirn, Abr. H.
Halperin, Louis	Neinken, Morris	Zucker, Harry
Hecht, Morris	Ostrow, Theo. D.	Zwerdling, Tobias
	Palatnick, Louis J.	

### NOMINATING COMMITTEE

Max Herzfeld, Chairman

Saul S. Abelov	Lawrence Meyer
Morris Hecht	Samuel Rottenberg
Carl A. Kahn	

Morris K. Siegel
David Spiegel
Jack Sterman

## CHANUKAH HOME SERVICE

**L**IGHT the first candle Sunday evening, December 23rd, 1951.

One of the household kindles the lights with the Shammes light; one on the first evening, two on the second, etc., until on the eighth night of Chanukah eight candles are lit. As the lights are lit, the following blessings are sung:

1. Boruch atoh A-do-noy E-lo-he-nu  
Me-lech hay-o-lom, Asher kid-d'shonu  
b'mits-vo-sov v'tsi-vonu L'-had-lik ner  
shal Cha-nu-kah. Blessed art Thou, O  
Lord our God, Ruler of the Universe,  
who has sanctified us by Thy command-  
ments and commanded us to kindle the  
light of Chanukah.

2. Boruch atoh A-do-noy E-lo-he-nu  
Me-lech ho-o-lom She-o-soh nissim la-  
vo-se-nu bay-yomim ho-haim baz-z'man  
ha-zeh. Blessed art Thou, O Lord our  
God, Ruler of the Universe, who  
wroughtest miracles for our fathers in  
days of old, at this season.

3. The following is said only on the  
first evening:

Bo-ruch atoh A-do-noy, E-lo-he-nu  
Me-lech ho-o-lom She-hech'yo-nu, v'k-y'  
mo-nu v'hig-gi-o-nu la-z'man haz-zeh.  
Blessed art Thou, O Lord our God, Ruler  
of the Universe, who has kept us in life  
and has preserved us, and enabled us to  
reach this season.

### Membership Applications

(Continued from page 15)

HIRSCHHORN, FRANK J.

Res. 175 Eastern Parkway  
Bus. Hardware, 8000 Cooper Ave.  
Married

Proposed by Dorothy Hirschhorn,  
Joseph Goldberg

KLEIN, MISS ARLENE DORIS

Res. 1595 Park Pl.  
Proposed by David Rosenberg

KOTT, MILTON

Res. 579 Bradford St.  
Bus. Sporting Goods, 40 E. 19th St.  
Single

Proposed by Charles Rubenstein,  
Robert Epstein

PHILLIPS, MISS SHIRLEY

Res. 468 Empire Blvd.

ZINN, Miss ANNETTE

Res. 133 Bristol St.  
Proposed by David Rosenberg

SAMUEL H. GOLDBERG,  
Chairman, Membership Committee.

# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

On Sunday evening, December 23rd, we inaugurate the Festival of Chanukah by kindling the first light of the menorah.

*Chanukah is a holiday rich in folklore and legend. It is a festival of twinkling lights, gleaming menorahs, exciting games for the children. The lighting of the candles for eight days in memory of the glorious exploits of Judah Maccabeus and his followers takes on an added significance today. It is a symbol of what can be accomplished by the spirit. Modern Israel has proved this in our time. The miracle which has taken place there is no less a miracle than that attained by the small band of Maccabean heroes long ago.*

*We too should capture the spirit of Chanukah, which denotes "Dedication" to our traditional way of life. A Happy Chanukah to all!*

BEATRICE SCHAEFFER,  
President.

## Annual Institute Day

The theme of our third annual Institute Day, "Jewish Influence on The Arts," as well as the participants in the program, evoked the eager interest of more than 600 members and guests. A prayer spoken by our former President, Mrs. Lillian Lowenfeld, preceded an illuminating and well-constructed report on Social Actions by Mrs. Bessie Gribetz, in which she stated that the essence of Judaism, stemming from the Torah, encourages the promotion of international understanding and a desire for universal peace. After calling attention to several timely and interesting displays of Jewish books and Jewish and Israeli *objets d'art* in our lobby, Mrs. Sarah Kushner, one of our Vice-Presidents and Chairman of the Morning Session, introduced Dr. Arthur J. S. Rosenbaum, a recognized national authority on Community Relations and Executive Director of the Brooklyn Jewish Community Council, who delivered an interesting and provocative address on "Community Relations — The Jewish Contribution to a Better Community."

The audience then enjoyed after the traditional "Motzi," rendered by Mrs. Rose Davis, a delightful luncheon as the

guests of Sisterhood, beautifully arranged under the deft chairmanship of Mrs. Fannie Dubrow and Mrs. Mary Kaplan ("Hershey"), and their very energetic committee of women, to all of whom we owe thanks for the gastronomic feast served in the Dining Room. A vote of thanks is here expressed for the fine job of ushering and "hostess-ing" by our staff of ushers under the expert supervision of Mrs. Shirley Gluckstein.

\* \* \*

The Afternoon Session was called to order by Chairman Mrs. Sarah Klinghoffer, our former president, who called on Cantor Sauler to lead us in the singing of the National Anthem and the Hatikvah, followed by an appropriate prayer delivered by Mrs. Sarah Epstein, one of our Vice-Presidents. In extending greetings to the assembled guests, our President, Mrs. Beatrice Schaeffer, explained the purpose and the scope of the day's subject, stating that one of the primary objects of our Sisterhood was to bring together in communion all the women of our community for a wholesome discussion of relevant subjects. Our Rabbi, Dr. Israel H. Levinthal, followed her remarks with genuine approval of our efforts, and commended our Sisterhood for devoting an entire day each year to constructive Jewish thinking and delib-

eration. And we, in the audience, shared with our Rabbi and his dear wife the joy and pride they experienced in hearing the remarkable address delivered by their daughter, Mrs. Helen Levinthal Lyons, on the contribution of Jewish literature to the world of art. The profundity of her knowledge, her charm and sincerity, were comparable to the depth, the humaneness and the truths she mentioned in her subject, "The Jews' Greatest and Most Significant Gift to the World—the Bible and the Talmud." Before we had an opportunity to digest the wealth of material imparted by Mrs. Lyons, we were treated to another delightful session with Mrs. Judith Kaplan Eisenstein, daughter of the renowned Dr. Mordecai Kaplan, and a keen exponent and teacher of Jewish music. Throughout her descriptions of the early origins of Jewish music, similar to the church chant, from which evolved the basis of Western music, she interpolated with whole or snatches of songs, charmingly accompanying herself at the piano. She touched on the Chassidic, the liturgic, the folk-tunes and the modern Israeli songs, giving us in brief the impact of Jewish music on world culture. Our last panelist, Mme. Katya Delakova, thrilled the audience with her demonstrations of what the Jewish dance has meant to the world. She discussed the reasons which prompted the dances of the Chassidim, Yemenites, and the Israelis, whose choreography is fast being emulated by the Western world.

## Kiddush

On Saturday, January 5th, Mr. and Mrs. Henry H. Gross will mark their thirty-eighth wedding anniversary with a Kiddush to be given to the Junior Congregation. The youngsters will enjoy another Kiddush on January 26th, tendered by Mr. and Mrs. Michael Bromberg in honor of the graduation from high school of their son, Morton.

## Cheer Fund Contributions

Mrs. Sarah Klinghoffer and Mrs. Beatrice Schaeffer, in memory of Wm. I. Siegel's father; Mrs. Anna Schorr, in memory of Mrs. Fannie Schorr Kramer; Mrs. Estelle Nelson, in memory of her father, Mr. Gerofsky.

## Special Gift to Sisterhood

Mrs. Nathan L. Goldstein, of the Granada Hotel, has contributed \$100 to the Sisterhood in memory of her mother, the late Mrs. Esther Matilda Zeitlin.

## Sisterhood Chanukah Suggestions

- 1—Dramatize the home ceremony of the kindling of Chanukah lights.
- 2—Present the children with a small gift after the kindling of each light.
- 3—Send Chanukah greeting cards to your friends.
- 4—Use Chanukah napkins each day of the holiday.
- 5—Wrap all gifts in Chanukah wrapping paper.
- 6—Decorate the home with attractive Chanukah streamers and banners.
- 7—Play records of Chanukah songs during dinner.
- 8—Organize neighborhood children's Chanukah parties.



### Sisterhood Presents United Nations Flag to Center

With an expression of deep concern and hope for the future success of the United Nations, our President, Mrs. Schaeffer, presented to Judge Emanuel Greenberg, President of the Center, on behalf of the Sisterhood, a beautiful flag of the United Nations. Explaining briefly the work and the efforts of the 6-year-old world organization, she compared our Center, a "citadel of spiritual strength in our community" to the struggle the United Nations is experiencing in establishing itself as a "fortress of hope for universal peace."

### Torah Fund Luncheon, March 5

Chairman Mollie Markowe, assisted by her co-chairmen, Jennie Levine and Sid Seckler, are in charge of reservations for the luncheon. Phone Mrs. Markowe, PR 2-1287.

### Federation of Jewish Philanthropies

Help the drive to a successful close—send your contributions now to Chairman Dorothy Gottlieb, 477 Crown Street, or to Special Gifts Chairmen, Cele Benjamin, 805 St. Marks Avenue, and Gert Ostow, 523 Crown St.

### Israel Bonds

Admission to the super-colossal Chanukah Festival to be held in Madison Square Garden on January 1st, 2 P.M., will be limited to those who buy a bond now. Call Ann Weissberg, STerling 3-0639. The tea given on November 20th at the home of Mrs. Frances Levinthal, yielded \$8,000 in Bonds.

### Calendar of Events

Monday, January 14th. Sisterhood Executive Board meeting. 1 P.M.

Wednesday, January 16th. All-Day Conference and Luncheon, Federation of Jewish Women's Organizations, Hotel Astor; cost, \$5.50, including gratuities; theme: "Agenda for the Future." Participants include Dorothy Gordon, moderator for the N. Y. Times Youth Forum. "Women of Achievement" to be honored will be Golda Meyerson, Minister of Labor in Israel, Georgia Neese Clark, Treasurer of the U. S., and others to be announced. Also, glamorous singer from Israel, Mira Jaron, winner of Israel's first beauty contest, will appear. Make your reservations with Sarah Klinghoffer.

Thursday, January 17th. Brooklyn Divi-

sion Women's League, open general meeting. Watch for details.

Tuesday, January 22nd. Federation Jewish Philanthropies' Day for Brooklyn.

Monday, January 28th. See boxed announcement for details of Sisterhood General Meeting.

## A CENTER GIRL AT COLLEGE

*Following are excerpts from letters by Ruth Klinghoffer, a graduate of the Center Academy, Sunday School and Hebrew High School, now a freshman at William Smith College, to her parents. They are interesting reports on inter-faith relationships, Holiday services and sumptuous Sisterhood meals.*

**L**AST night Marlene, my Methodist roommate, asked me the reason why we do not eat certain meats. While I was explaining, Virginia, who is Protestant, came in to listen, along with two other girls from our floor, one of them Baptist and the other Protestant, so we really had a cross of many religions. They soon became so interested in what I was saying that they all began to ask me questions, such as, "Why do we light candles on Friday night?" "Why do we eat different foods and use different dishes on Passover?" They were so fascinated and interested in what I told them, that I was really quite proud that I was able to make them understand how beautiful such customs are.

In fact, the girl who is Baptist told us she once ate a *bagel*, and remarked how good it was. This started a new topic on Jewish foods, leading to the discussion of *matzohs*, *bagels*, *challahs*, etc. Virginia had also tasted Passover wine, and she said it was the best she ever drank. The only thing I couldn't describe adequately was *gefuellte* fish. Guess I'm just prejudiced against that. They made me promise to bring them samples of Jewish cooking. You see, most of them come from small towns where there are few or no Jewish people. As Marlene said, she has met only one other Jewish girl in her life.

These experiences really made me realize how fortunate I was to learn Hebrew so well, for I would have felt pretty much ashamed if I had not been able to answer their questions. In fact, I showed them how we dance the Hora, and now they all want to learn it.

Monday, February 25th. Evening. Two-fold program, including celebration of Jewish Music Month and Brotherhood. Rabbi Mordecai H. Lewittes, guest speaker.

Wednesday, March 5th. Torah Luncheon.

I have just returned from the Yom Kippur service. There was a great deal of Hebrew read, and the congregation was substantial. The room was filled, since all the people from Seneca Falls, the Sampson Air Base, and from a number of neighboring communities attended.

After the services, the Sisterhood of the temple (I was rather pleasantly surprised to learn that they had one) gave what they call a "break-fast," which was really lovely. These women had decorated another room in the Center and had provided tables of food in buffet style. No doubt it was intended primarily for the students who had already missed their supper, since the service ended at about 6:45, and for the members who came from surrounding areas. The entire congregation was invited to partake, and, mother, the women served such food as I have not tasted since I left 1349 Carroll Street. First, there were all kinds of juices—apple, tomato, orange. Then they had cottage cheese, tomato and lettuce, rolls, lox, creamed cheese, *challah*, sour cream, milk, coffee, cheese cake, cookies, sponge cake and bowls of fruit. They even had platters of pickled herring! This, however, looked so good that I decided to let the other people have it, and refrained from eating any. They had more than enough food to go around, and we all filled ourselves pretty well. Isn't this a nice idea for the women to do all that? An announcement was also made that, now that the temple has its own building, they would introduce "Bagel & Lox" breakfasts, Friday night services and a lecture series. I really think it's wonderful that, even though there are so few Jews living in Geneva they are trying so hard to really build up their temple.

Of course, there was no comparison to the wonderful services at the Center, and the holiday table at home with the family. But it helped to create a feeling of warmth inside to know that I could practice my religion wherever I might be and try to observe all the traditions—or most of them, anyway.

# CENTER BULLETIN BOARD

## FORUM SEASON 1951-1952

MONDAY, JANUARY 14, 8:15 P.M.

### HELEN GAHAGAN DOUGLAS



*Former Congresswoman from California and one of the most distinguished and colorful women in American public life*  
Tickets of Admission now on sale at 40¢ for Center members and 60¢ for non-members.

## MEMBERSHIP SOCIAL MEETING

WEDNESDAY, DECEMBER 26  
at 8:30 P.M.

### *Program*

CANTOR WILLIAM SAULER

In a special Chanukah Program

*Accompanied by*

SHOLOM SECUNDA

Music Director of the Center

•  
LEWIS NORMAN

Gifted Young Comedian

•  
ELEANOR STONE

International Folk Singer  
and Guitarist

•  
Refreshments and a Social Hour  
will follow

Admission on presentation of 1951  
Membership Cards.

## SISTERHOOD GENERAL MEETING

MONDAY,  
JANUARY 28  
12:45 P.M.

### *Program:*

1. MRS. RUTH MONDSCHN

*Instructor of Speech and Drama*

in a

Musical and Dramatic version of

"THE KING AND I"

*Accompanied by* NICK GRABOW

2. A TOUR ON SLIDES

With vocal accompaniment, illustrating the many  
facets of the Jewish Theological Seminary.

Refreshments will be served in advance of the meeting.

## KOL NIDRE DONORS – 1951-5712

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(Continued on page 21)



## THE YOUNGER MEMBERSHIP

### Programs In Retrospect

The December 4th meeting was devoted to the drive for Federation of Jewish Philanthropies. Our members were seated around the tables in cabaret style. Flowers and candles lent soothing atmosphere. The MacLevy Dance Studio students entertained us and Ned Harvey and his Orchestral Ensemble provided the dance music. Judge Albert D. Shanzer gave a splendid talk about the work of the Federation of Jewish Philanthropies and our members responded to his appeal with pledges in excess of \$1,500, and we are well on our way to doubling last year's total gifts. There was special pride in being a member of the Brooklyn Jewish Center's Young Folks League that evening. Many thanks to Phyllis Newman and her splendid committee for doing a superb job.

Our December 18th meeting accentuated the Chanukah mood. Cantor Sauler, aided by the Center Choral Group under the direction of Sholom Secunda, provided inspiring and festive music fitting to the occasion.

### Israel Bonds

We are planning a very gala affair to stimulate the purchase of these bonds on Tuesday evening, January 15th. This event will be modeled after our successful Federation Night program. To attain our goal we shall need a large and forceful committee. Those of you wishing to participate in this important function contact our Bond Chairman, William Brief, at DI 6-5510.

### Dramatic Group

Rehearsals are continuing for the presentation of the play "Claudia" in the early spring. There are still several male parts open. Any members wishing to project himself on our stage consult our Dramatic Group Director, Herbert Levine.

### Choral Group

Some of our members are already participating in this chorus and receiving excellent musical direction from Mr. Sholom Secunda, Music Director of the Center. Those who wish to lend their voices and time to this ensemble please call or see Harriet Bell, Chairman. Rehearsals take place every Wednesday evening.

### Calendar of Events

Thursday, December 27th: A unique program highlighting the work of the Voice of America broadcasts, under the auspices of our Current Events Chairman, Mr. Paul Kotik. Representatives of the State Department, Congressman Rooney, a member of the Voice of America staff, as well as representatives of the Center, will participate.

Tuesday, January 1st: The meeting this evening has been dubbed Recuperation Night. Informal dancing is all we dared plan so close to New Year's Eve.

Tuesday, January 8th: The program this evening will be devoted to a discussion on Civil Rights. Speaker to be announced in the *Bulletin*.

Tuesday, January 15th: Israel Bond Drive.

Tuesday, January 22nd: The third in our series of lectures on the general topic, "Great Names in Jewish History." The speaker will be Rabbi Abraham P. Bloch, of Congregation Petach Tikvah, who will speak on "The Hebrew Prophets and Social Justice."

Tuesday, January 29th: Devoted to the memory of President Roosevelt. We shall have a college professor speak on "Roosevelt's China Policy: A Hindsight View."

A social hour will follow each of the above programs. Refreshments will be served.

MILTON REINER,  
President.

### Successful Registration For Adult Institute of Jewish Studies

Our Institute of Jewish Studies for Adults, now in its 19th season, opened this year with a very large enrollment. 228 men and women registered and are taking the various courses offered. Many of the students have enrolled in more than one class, some taking three or four courses. The members will find it of great interest to note the number of students enrolled in each of the classes: Hebrew A (Mrs. Zusman and Mr. Krumbein) 58; Hebrew B (Mrs. Beder) 13; Hebrew C (Mr. Shpall) 10; Intermediate Hebrew A (Mr. Shpall) 8; Intermediate Hebrew B (Mr. Shpall) 9; Religion (Rabbi Saltzman) 61; Advanced Hebrew A (Mrs. Weinrib) 14; Advanced Hebrew B (Mrs. Cohen) 7; Bible (Dr. Freedman) 20; History (Mr. Shpall) 17; Talmud A (Dr. Higger) 9; Talmud B (Dr. Higger) 2.

### Kol Nidre Donors

(Continued from page 20)

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## NEWS OF THE MONTH

(Continued from page 12)

borough said that a man called his home Saturday night and said: "We are going to blow up the synagogue tonight. The Jews are . . ." He immediately ordered a policeman to guard the area. The dynamite was later tossed at almost the exact spot where the policeman had stood guard during the night.

☆

Congregations throughout America were urged to establish and support boards of Jewish education for adults to parallel existing boards of Jewish education for young people by Dr. Rabbi Israel M. Goldmann, director of the National Academy for Adult Jewish Education, and chairman of the national conference on Adult Jewish Education held at the Jewish Theological Seminary in New York.

Dr. Goldmann called upon 300 rabbis, educators and lay delegates who assembled from all parts of the country "to set aside fixed periods of time for the purpose of pursuing programs of Jewish study."

Dr. Martin Buber, internationally-known philosopher, scholar, author and pioneer in adult Jewish education, who is in America as visiting professor at the Jewish Theological Seminary, told the delegates: "When a particular historical situation demands a particular type of

man, it is the task of adult education to create that man. This has been the problem in Israel, where certain historical necessities have made demands for a certain kind of citizen. I believe that this is also the case in America."

## NOT THE ONLY WAY OUT

(Continued from page 11)

another. It would serve to give them privacy. He selected one of the ampoules carefully, broke it, and inserted the needle in it. He turned and faced her. "Are you ready?"

"Yes, I'm ready."

She bared her arm and he punctured it. The liquid in the syringe slowly disappeared.

He watched her come awake, hours later. Her face was relaxed and rested, her cheeks flushed.

He smiled at her. The American had gone and the refugees sat in the barracks, waiting again. Diego watched the girl's eyes widen and their expression change from bewilderment to fear, anger, and then to joy. "I'm alive!" she cried.

"Yes. At eighteen one doesn't seriously want to die. You feel better, don't you?"

"Much." She moved over to sit beside him. "What did you give me?"

"A harmless sedative." He showed her the other ampoule. "This is the dangerous one." Slowly and thoughtfully he pushed its neck into the beaten earth floor and broke it off.

"You tricked me," she said.

Diego smoothed the little grave, watching his fingers, curving them to see how they would hold a scalpel or examine a patient. "Trick, eh?" he said. "Then I was tricking people into feeling much better before you were born. You made me remember who and what I am, Naomi. You——" He started to tell her more, but changed his mind. Impulsively, he picked up the empty ampoule and put it in his suitcase among his other souvenirs.

"Come along," he said, "it's time for us to begin all over again."

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## THE MENORAH

(Continued from page 2)

branched candlestick in his hands for the first time, a strange mood came over him. In his father's house also, the lights had once burned in his youth, now far away, and the recollection gave him a sad and tender feeling for home. The tradition was neither cold nor dead—thus it had passed through the ages, one light kindling another. Moreover, the ancient form of the Menorah had excited his interest. When was the primitive structure of this candlestick fashioned? Clearly the design was suggested by the tree—in the center the sturdy trunk, on right and left four branches, one below the other, in one plane, and all of equal height. A later symbolism brought with it the ninth branch, which projects in front and functions as a servant. What mystery had the generations which followed one another read into this form of art, at once so simple and natural? And our artist wondered to himself if it were not possible to animate again the withered form of the Menorah, to water its roots, as one would a tree. The mere sound of the name, which he now pronounced every evening to his children, gave him great pleasure. There was a lovable ring to the word when it came from the lips of little children.

On the first night the candle was lit and the origin of the holiday explained. The wonderful incident of the lights that strangely remained burning so long, the story of the return from the Babylonian exile, the second Temple, the Maccabees—our friend told his children all he knew. It was not very much, to be sure, but it served. When the second candle was lit, they repeated what he had told them, and though it had all been learned from him, it seemed to him quite new and beautiful. In the days that followed he waited keenly for the evenings, which became ever brighter. Candle after candle stood in the Menorah, and the father mused on the little candles with his children, till at length his reflections became too deep to be uttered before them.

When he had resolved to return to his people and to make open acknowledgment of his return, he had only thought he would be doing the honorable and rational thing. But he had never dreamed that he would find in it a gratification of his yearning for the beautiful. Yet nothing

less was his good fortune. The Menorah with its many lights became a thing of beauty to inspire lofty thought. So, with his practiced hand, he drew a plan for a Menorah to present to his children the following year. He made free use of the motif of the right branching arms projecting right and left in one plane from the central stem. He did not hold himself bound by the rigid traditional form, but created directly from nature, unconcerned by other symbolisms also seeking expression. He was on the search for living beauty. Yet, though he gave the withered branch new life, he conformed to the law, to the gentle dignity of its being. It was a tree with slender branches; its ends were moulded into flower calyxes which would hold the lights.

## A CHANUKAH TALE

(Continued from page 10)

King of the universe, who has sanctified us with Thy commandments and commanded us to kindle the Chanukah light.

"Blessed art Thou, O Lord our God, King of the universe, who wrought wonderful deliverances for our fathers in days of old at this season."

Then Edith held up a large piece of heavy paper upon which he had crayoned:

"Hee-nai ma tov u-ma na-im  
She-vet a-chim gam ya-chad!"

"This is a Hebrew round," she explained. "It means, 'How good and how pleasant it is for brothers to dwell together.' Now, I'm going to sing it alone twice, and, then, you will all join in."

They were a little timid at first, but it didn't take long to catch on to the simple tune. It was nice. Our chairman beamed her approval.

As we were putting on our wraps, Dr. Bohn offered the Rabbi and his wife a lift in his car, and I went along. Mama sat in front between her son and her daughter.

We had just entered the Square when Mama turned around to Edith, and, with a strong German accent, said:

"My dear, your song, I enjoyed it so much. But I was waiting for 'Mo-Oz Tzur.' Why did you not sing it?" And she hummed a few bars from our "Rock of Ages."

Edith turned to me quickly; her eyes

The week passed with this absorbing labor. Then came the eighth day, when the whole row burns, even the faithful ninth, the servant, which on other nights is used only for the lighting of the others. A great splendor streamed from the Menorah. The children's eyes glistened. But for our friend all this was the symbol of the enkindling of a nation. When there is but one light, all is still dark, and the solitary light looks melancholy. Soon it finds one companion, then another, and another. The darkness must retreat. The light comes first to the young and the poor—then others join them who love Justice, Truth, Liberty, Progress, Humanity, and Beauty. When all the candles burn, then we must all stand and rejoice over the achievements. And no office can be more blessed than that of a Servant of the Light.

asked a question. But Fate had the answer. The little old lady had slumped forward, and the daughter called out, in a voice full of fright:

"Mutter! Liebe Mutter!"

The car stopped abruptly.

I had noticed a police car on the corner. Edith must have seen it, too, for we reached it together. In a few moments, she and I found ourselves standing on the sidewalk, watching Dr. Bohn's auto, preceded by the police car with its screaming siren, making a dash for the hospital. I went home with Edith to await results. The Rabbi had remained with the stricken family.

Long past midnight the Rabbi returned. Edith took his coat, and gave him a cup of tea. He stirred the sugar, then said to us:

"Poor woman—she didn't make the hospital. She was Jewish, you know; only the children were Christian. Somehow, she had been able to cling to her faith." The Rabbi raised his hand, pushed back a damp lock of hair, and continued:

"The son asked me to say the prayers. He wants me to help him tomorrow with funeral arrangements. Strange, isn't it, that I had to be there?"

Edith smiled, the tender, patient smile of a Rabbi's wife.

"Strange, but wonderful, David. It's a Chanukah miracle."





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